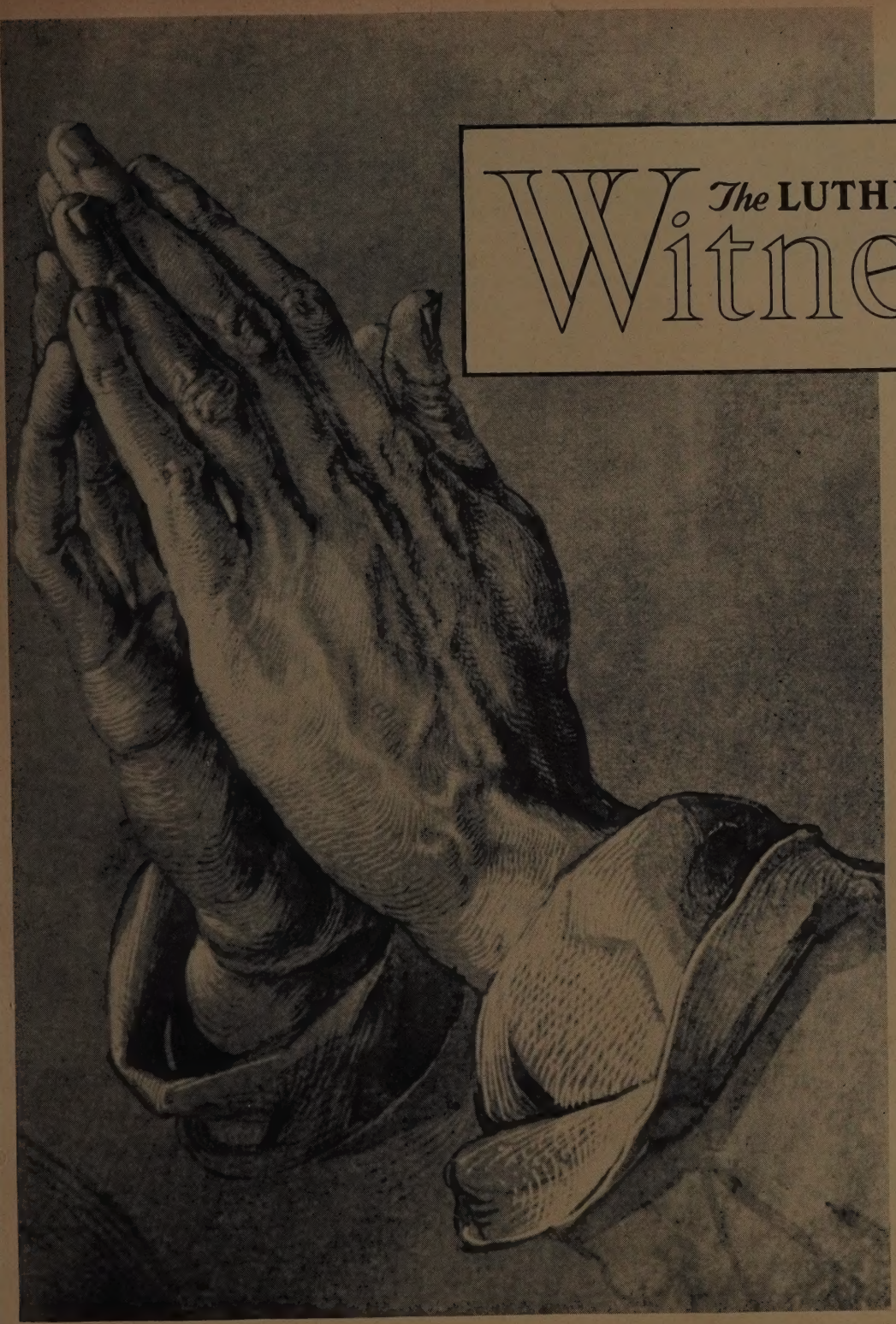

The LUTHERAN Witness

ST. LOUIS, MISSOURI

July 15, 1947

VOLUME LXVI
No. 14

PRAYING HANDS
Albrecht Duerer

RELIGIOUS NEWS SERVICE

Pastor Hanns Lilje has been elected as successor to Bishop Marahrens of the Hanoverian State Church.

Lutheran World Action is providing the funds to bring fifteen German students for the ministry to America in order to enable them to continue their theological studies in the United States.

Embassy to Europe. Dr. Martin Graebner was called to Ottawa, Canada, for consultation with members of the Canadian Parliament on immigration matters. He left by plane from New York for Paris, June 30, and arrived safely.

Mr. William Kunz of St. Peter Ev. Lutheran Church, Columbia Bottoms, near St. Louis, Mo., who recently died at the age of seventy-seven, willed the sum of $20,000 to Synod for use in mission work. In addition Mr. Kunz left $500 for his congregation's Parish Building Fund.

One for Ripley! The Rev. L. H. Deffner, Wichita, Kans., and the Rev. Walter Littmann, Cincinnati, Ohio, were both graduated from Concordia Seminary, St. Louis, on June 7, 1917. Both were installed in their present charges on May 7, 1922. This year on May 11 both congregations honored their pastor with a special celebration in recognition of twenty-five years of service. Both are Visitors of their circuits, and both had sons in the graduating class of Concordia Seminary, St. Louis, on June 6.

Dr. Julius Bodensieck has resigned as president of Wartburg Theological Seminary, Dubuque, Iowa, in order to continue for an indefinite period as liaison official between the Evangelical Church of Germany and the American Military Government. Dr. Bodensieck was president of the Seminary since 1940. Mrs. Bodensieck, who is with her husband in Germany, is working among displaced persons as a member of the Refugees and Displaced Persons Commission of the World Council of Churches.

The huge proportions of the work carried on by the American Bible Society are reflected in its statistics for 1946. During that year the Society distributed at home and abroad 879,616 Bibles, 2,314,900 Testaments, and 8,199,684 Portions, a total of 11,394,200 volumes. Of this total there were donated to prisoners of war and to liberated areas over 224,000 Bibles, 1,300,000 New Testaments, and 1,400,000 Gospels. To Germany alone went 182,936 Bibles, 611,223 Testaments, and 258,498 Gospels. In addition, the Society shipped 205 tons of cellulose and paper to Germany together with other raw materials to begin printing of at least 1,000,000 Bibles in Germany.

Birthday Banks Swell Centennial Thankoffering

The Rev. G. H. Naumann, right, and Teacher Theo. Kosche are accepting the pennies saved by children of St. John's Lutheran Church, Gary, Ind. Appearing on the picture are, l. to r.: Marian Cizmar, Steve Gemeinhart, John Dews, and Mary Ann Erler

Dr. C. S. Mundinger, president of our St. John's College, Winfield, Kans., will take part in a thirty-five-day tour of Europe arranged by the War Department for a selected group of twelve leading American clergymen. Dr. Mundinger was chosen to represent the Lutherans of our country. The countries which will be visited are Germany, Austria, Italy, and Switzerland. The clergymen are to study the problems of the occupied areas and are expected to bring their findings to the attention of the American public.

The Rev. Hugo Bloedel, contributor of articles on European relief, holds a position of great responsibility in the purchase and shipping of millions of dollars' worth of food, clothing, and books to devastated Europe as part of the work administered by Dr. L. Meyer for the Emergency Planning Council.

The Rev. Rudolph Prange, pastor of First Lutheran Church, Little Rock, Ark., has accepted the call recently extended to him by our Synod's Board of Foreign Missions to serve as a missionary in Manila and the Philippine Islands. Pastor Prange has had twenty-three years of experience in the ministry and has served at Pilgrim Church in St. Louis, at St. Joseph, Mo., and for the last eleven years at Little Rock. The new missionary, his wife, and fifteen-year-old son Donald plan to leave for Manila this summer.

Rev. R. Prange

Ted Roesler, graduate student at the University of Nebraska, was recently selected as the outstanding Gamma Deltan-of-the-Year. As well as maintaining an excellent scholastic record leading to membership in Phi Beta Kappa and Sigma Xi and teaching in the Economics Department of the University, Mr. Roesler has served his Gamma Delta chapter as president and is also an active member of the Walther League in his home town. Last fall he addressed the Nebraska Women's Missionary League in the interest of the Lutheran University Chapel at Lincoln. — Dr. Raymond Borchers.

Dr. F. E. Mayer of our St. Louis Seminary faculty left New York by airplane on June 19 and has safely arrived in Europe. He will resume the work in behalf of the Lutheran Church in which he was engaged already last summer, as reported in the LUTHERAN WITNESS at the time. Dr. Mayer will have a busy schedule during the coming weeks. June 24—28 he will meet with German chaplains who are held as prisoners of war at Nimes, France. June 30 to July 6 he will attend the convention of the Lutheran World Federation at Lund, Sweden. After July 8 he will lecture at the universities at Goettingen and Heidelberg, hold conferences with various church leaders and pastors, and meet with the clergy of the Free Churches. G. V. S.

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THE LUTHERAN Witness

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER
Research Assistant: KARL KRETZMANN

Editorial

Our Constant Need

We need many things in this life. Bread, for example, and sleep. But when our hunger is satisfied, we can go on for a time without food. After a good night's sleep, we can put in a day's work before the need of sleep arises again. There is one thing, however, that we need always, and that is God's grace and help in our spiritual life. We are always beset by sin and temptation. Our flesh constantly wars against the Spirit (Epistle for the eighth Sunday after Trinity). There are false prophets, in one form or another (Gospel), who would bring us to fall by their false teaching. It is necessary, therefore, that we think always of God's loving-kindness toward us (Introit) and find in Him a Rock and strong house of defense (Gradual), so that our spiritual life may grow from day to day. Not for one moment can we rely on ourselves. For this constant need we pray in the Collect:

Grant to us, Lord, we beseech Thee, the Spirit to think and do always such things as are right, that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will, through Jesus Christ, Thy Son, our Lord. Amen.

W. G. P.

Political Preaching

Lutherans are not the only ones who condemn political preaching. William Lyon Phelps, the late well-known professor at Yale University and writer of many articles and books, in his autobiography ridicules and condemns political preaching. He tells the story of a preacher who in almost every sermon during a campaign preceding the election of a President denounced one of the candidates. Now, it so happened that the very candidate whom he had opposed was elected. The preacher felt not only chagrined but also humiliated. In a company of friends he exclaimed, "What am I to do now? What shall I do?" And one of the friends told him, "From now on you better stick to the Gospel."

Mr. David Lawrence, in the *Globe-Democrat* of Saint Louis, under date of June 17 this year, severely criticizes the National Catholic Welfare Conference for its attack upon the labor relations bill. He writes in part: "Religious groups which involve themselves in partisan political and economic issues serve only to weaken the rightful influence of churches upon individuals." That, of course, does not forbid any clergyman from voting according to his convictions. It does not prevent him from expressing his opinion on political matters, as long as he does this as a private individual citizen. However, every clergyman should remember that he has not been called to be a political leader, but a religious teacher, a curate of souls. That has always been the position of our Church, and we rejoice when we hear and see that others also are learning this truth and spreading it. The very fact that they testify to it, write and repeat the truth concerning this matter, shows that there is a need for repeating these truths. Indeed, there is a great need to impress upon all, especially here in America, the truth that the secular government and the Church have their own specific functions and should strictly attend to their peculiar duties. Of course, there are churches that wish so much to participate in the grabbing of tax money which the Government collects by force. As citizens and as Christians our testimony against this mingling of Church and State must be constant and unremitting. S.

Progress of Lutheran Union in Germany

Writing on European travel observations in the *American Lutheran* of September, 1946, the Rev. Walter C. Daib, Field Representative of the Board for Home Missions in Europe, wrote this under the heading "Free-Church Union."

"We Americans have the reputation for speed (a Frenchman told me he had heard we even had the fastest watches), but the Lutheran Free Churches have far surpassed us in the speed of their negotiations leading to a full doctrinal unity and eventually to organized union. Beginning in November, 1945, they have now progressed to the point that the desired goal is in sight.

"Perhaps their speed may be attributed to the fact that they have proceeded from the principle that first mutual confidence must be established and then the doctrinal discussion and formulations will be worth while. The difference between the German and American negotiations again illustrates the truth of the statement that where there is mutual confidence between two church organizations seeking closer union, doctrinal formulations are unnecessary or at least not essential."

The thought contained in the last sentence quoted was often stressed by Dr. Walther and his associates in their discussion of what is necessary for fellowship relations. With them the attitude towards the Scriptures as the only authority in faith and practice was paramount. The story of the founding of the Synodical Conference as related by Dr. Fuerbringer in a (posthumous) article in *Der Lutheraner* illustrates this position of the fathers. The Synodical Conference was organized not as the result of subscription to certain theses, but on the basis of conferences which had been held between the pastors of the various bodies.

Chaplain H. H. Heuer, of the office of the head chaplain in Washington, sends us a report of the meetings which brought about the union of German Free Churches which had for generations lived in controversy. Forty pastors met at Wiesbaden in January of this year to take up the

discussion of synodical practice. Earlier meetings discussed doctrine, and as a result a new church paper had been inaugurated and the opening of a theological seminary in Frankfort had been agreed upon. Doctrinal articles had been discussed in conference, but the congregations had not yet received these articles before steps having in view the actual merging of these church bodies were taken. The success of these efforts towards church union in Germany is attributed by the secretary, Rev. Paul Eikmeier, to the "harmonious, fraternal spirit in which the conferences were conducted by all participants." G.

Unionism

The question has been asked whether we have any clear texts forbidding unionistic worship with other Christians. The answer is that all those texts which command us to preserve our unity in the faith and to abide by the teachings of Jesus Christ forbid such practices.

John 8:31: "If ye continue in My word, then are ye My disciples indeed."

Matt. 28:20: "Teaching them to observe all things whatsoever I have commanded you."

1 Cor. 1:10: "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

1 Tim. 6:14: "Keep this commandment without spot, unrebukable."

Jer. 23:28: "Speak My word faithfully."

In the light of these passages we uphold the confessional principle of our Church by which fellowship, both in public and private relations, is limited to occasions which will not compel us to compromise the truth, which will not lay us open to the justifiable charge of indifference to doctrine, or unite congregations without regard to confession (unionism in the historic sense), and thus give offense to those who would be faithful to the teachings of Christ. G.

Did the Jews Understand?

When reading the Old Testament, the question readily comes to the reader, Did the Jews understand what was spoken or written? Perhaps this question is best answered by the answer which must be given to another question, to wit, Why do some among us not understand what was spoken or written to the Jews during the times of the Old Testament? There are a number of reasons. There are historical references which were well known to the Jews, but are unknown to many readers today. When Micah, for instance, accuses the Jews of his time of keeping the statutes of Omri rather than those of the Lord, one must know that Omri was the king of Israel who followed the idolatries of Jeroboam and acted more wickedly than any of his predecessors on the throne of the ten tribes. Likewise when the same Prophet speaks of Balak and Balaam, the reader, in order to understand, must be acquainted with the reference. The Jews understood these references, for they were familiar with their history as we are familiar, for instance, with the history of our Synod or the history of our own country.

Again, it is necessary to be acquainted with the physical conditions under which the Prophets were speaking or writing. When the same Prophet, Micah, speaks of the blessings which the Lord would give to the remnant of Jacob as "a dew from the Lord," one must know that from May to October was the dry season in the land in which the Prophet and his people lived and that for their vegetation they depended upon the morning dew for the necessary moisture, which to them was a great blessing. Certain expressions seem strange to us and are not readily understood if we do not know that the Jews had conceptions different from ours and yet had the same thing in mind. When Joseph met his brothers in Egypt, we read: "His bowels did yearn upon his brother," Benjamin. To understand this, one must know that the Hebrews spoke of the bowels as being the seat of affection, while with us it is the heart. We may fail to understand certain references because we are not acquainted with the laws and customs of that particular time. Daniel and his three fellows refused to eat King Nebuchadnezzar's food during their three years at the royal court because, if they did, they might have to violate certain restrictions of the Mosaic Law concerning food, and because the heathen at their meals offered a certain portion as a sacrifice to their idols, they would become guilty of idolatry. Also some knowledge of geography is necessary in order to understand certain portions of the Old Testament. When, for instance, the Lord tells the Israelites to remember His blessings given them from Shittim to Gilgal, one must know that Shittim was the last station before crossing the Jordan and Gilgal was the first in the land of Canaan. The children of Israel therefore were reminded of that which took place between these two places, to wit, their sin at Shittim and the Lord's mercy upon them, the miraculous passage through the Jordan, and the renewal of the covenant at Gilgal.

Did the Jews understand? Yes; and so can we, if we will go to the trouble to acquaint ourselves with their history, their laws and customs, their manner of expressing themselves, and their geography. J. H. C. F.

Still First Things First

Half a year ago we were bold enough to list the four great objectives of the Centennial year as they looked to us in the perspective of the close of 1946. They were — in that order — our missionary program, Christian education, Christian stewardship, and Lutheran unity.

Looking over the *Reports and Memorials* for the convention in July, we find that the bulk of the business before the meeting is concerned with our seminaries and colleges — more than 200 printed pages. Education and young people's work, some 60 pages; missions, 74 pages. Constitutional matters don't look so big, but they include the entire text of the *Synodical Handbook,* not included in this volume. Intersynodical and doctrinal matters are only a small section, less than 40 pages, but they include suggestions as to what should be done about Lutheran union and the National Lutheran Council. Another small section which is apt to cause much time-consuming debate is that regarding Appeals (how may a person obtain justice if he feels that some member of Synod has wronged him?). All in all, this is a large book of nearly 550 pages, and if all this business is to be transacted in the ten days at Chicago, we shall certainly have to put first things first.

One might go a step farther and ask whether it is at all possible to come to a conclusion about all the requests and proposals contained in this book. We will just go out on a limb and suggest that this is *impossible.* What then? Then, for one thing, let us all resolve to retain our good humor when we see that some of those things in which we are interested will be recorded as *unfinished business.*

Checking over again these topics, it does seem to us as if they contain items which may just as well be assigned to the congregations for study and final settlement, others, to the pastoral conferences, and some, to the faculties of our theological seminaries. Some items, we would say, might as well be put off for the beginning of our *third* century. (You might have a list of such, but different from mine.) Let us all be prepared to go home around the last day of July with the assurance that the convention did its best to get down to our own particular business, but there were *first things* that had to be done NOW or not be done at all, in order that the Missouri Synod might do its work for the strengthening of conservative Lutheranism throughout the world and for the preservation of what is left of Lutheranism in European lands. Reading the reports that come to our Emergency Planning Council and gazing on the pictures in this issue of the LUTHERAN WITNESS (selected from hundreds that come to our desk), this to us looks definitely like a matter of first priority rating. G.

Foolish Talking

Paul had to warn the early Christians against that. His warning (Eph. 5:4) has been recorded and preserved because it is still needed. At that time Paul also linked improper jesting with foolish talking. There is good reason for repeating that also. True, all jesting is not forbidden, but we are to distinguish between that which is foolish and sinful, and that which is not offensive. Even the heathen, who had some sense of propriety, knew and taught that there were some things which dare not be made matters for jesting. Cicero, as far as we know, never saw the Bible or any part of it; yet his common sense of decency had taught him not to jest about serious things. In one of his books in which he deals with religious subjects he writes: "In matters so serious there is no room for jesting." How much more should we Christians refrain from such foolish talk and rather follow the admonition: "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers," Eph. 4:29. Moreover, if it is even a shame to speak in earnest about some things, how much worse is it to jest about them. The Bible warns us: "Fools make a mock at sin," Prov. 14:9.

In one of our dailies we noted that a reader asked what is to be done when in a gathering someone tells a story that is off-color. He was told that the least one could do is to show by his whole demeanor that he does not enjoy this species of jesting.

Another subject that should never be made the subject of jokes is our holy religion — its hymns and its Biblical revelations. True, some may mean no irreverence by such jesting, but everyone should learn that these matters are not to be made the substance for "foolish talking." God wants us to use our tongues in the service of God and man, for giving of thanks, and "for ministering grace unto the hearers." S.

The Bible Study Movement

Sometimes we gauge the importance of resolutions at synodical conventions by the amount of controversy which they stir up. Judged by that measure, one of the most important resolutions of the Centennial convention will not seem very important, because everybody will quite obviously be in favor of it.

That is the resolution concerning the Bible study movement. All of us are in favor of Bible study. All of us will heartily endorse any stimulus for Bible reading.

However, the Board for Parish Education and the Council on Bible Study, in initiating this program, are coming to grips with one of the most stubborn problems in our Church. That is the situation that an uncomfortably small minority of our people participate in organized Bible study. We know that the Book is God's Book. We know that it is very important. But we, by and large, just don't get around to growing in its use and knowledge. We seem to be waiting for something.

The Bible study movement will be designed to cut down that waiting time and get people started promptly on growing in the Word. Keep your eye on these resolutions at the convention. Make yourself a part of the carrying out of those resolutions after July. R. R. C.

Rechecking on Evolution

The magazine *Science*, official organ of the American Association for the Advancement of Science, in its issue of June 6 contained several references to the evolutionary theory. These references are not frequent, and when they occur, they testify to the extreme caution with which reputable scientists speak of the evolutionary hypothesis. In this case the noted Professor Dobzhansky of Columbia University discusses evolutionism as applied to our mental capacities. As a most remarkable feature in the development of the human race he mentions the large brain size which distinguishes even the oldest forms of human anatomy. We do not commit ourselves to certain assumptions basic to the following sentences, but they are worth quoting:

"The brain of, for example, the Lower of Middle Pleistocene fossil forms of man was, grossly at least, scarcely distinguishable from that of modern man. The average Neanderthaloid brain was somewhat larger than that of modern man, though slightly different in shape. More important than the evidence derived from brain size is the testimony of cultural development. The Middle Acheulean handiwork of Swanscombe man of several hundred thousand years ago and the beautiful Mousterian cultural artifacts associated with Neanderthal man indicate the existence of minds of a high order of development."

The same issue of *Science* records the doubts of a Chicago scientist, W. L. McAtee, regarding the "land bridges" which account for the wide distribution of related forms. It is assumed that a land bridge once connected Alaska and Siberia and that animals traveled over this bridge from the British Isles to the present state of Wyoming (fossil horse). Mr. McAtee believes that there are great difficulties in the way of this assumption. He points out 1) the difficulty of assuming that the food offered by these land bridges was of the kind required to sustain a given species of animal. "The land bridges cannot be regarded as having been highways suitable for all to travel throughout their existence." 2) He points out the "highly sedentary nature of animal populations." Most animals "spend their entire lives in an area of a few acres or less." They don't travel and cannot be forced to move from their home range. 3) Those rare animals which would leave the home range suffer very high mortality. Mr. McAtee concludes that "extensive transfer of faunas by land bridges must have been an infinitely slow process." And so the bland assertion that the evolution which connects the earliest ancestor of the horse, found in England, with the creature next in the series, found in Wyoming, is the result of a migration via the "land bridge" should be written off as a theory which has all the probabilities against it. G.

Pray for Synod!

By MARTIN S. SOMMER, St. Louis, Mo.

Even now, without this call to prayer, thousands of our Christians are praying for the Church of Christ. But we need to pray more earnestly. There is danger that other interests may so divert our attention as to prevent some from joining in this prayer, and cause some to become cold and negligent. Brethren, we should do what the Lord invites us to do, yea, what He commands so frequently — "Pray for the peace of Jerusalem." This does not refer to the ancient city of Palestine, but to the spiritual Jerusalem, the Church of the living God.

Our Synod is a part of this Church. We are gathering to build the walls of Jerusalem, that is, to strengthen and expand the kingdom of the Messiah. But mighty foes are at work to create disharmony, to sow discord among brethren, to instill selfish vainglory, to drive us to "seek our own, not the things of Jesus Christ," Phil. 2:21. Satan is not resting; the corrupt flesh of the Christian also will seek to rule. Moreover, the Apostolic Age did not have a monopoly on false brethren, nor did Luther's age alone produce those whom "dark delusions haunt and blind." Is it not true also what we confess when we sing: "For we are sluggish, thoughtless, cold"? Oh, we need to be awakened and roused to pray and to pray more earnestly.

In considering the vast amount of work which Synod is to order and arrange, we certainly must despair of our own wisdom and strength and call upon God for help, guidance, wisdom, and blessings.

Jesus Himself gave us an excellent model of a prayer for the Church. You will find it in the seventeenth chapter of St. John's Gospel. At the very time when He Himself was facing His most severe trials, His most agonizing suffering, He thought of the Church and prayed for her. How earnestly He prayed, "that they also may be one in us," and "that the world may believe that Thou hast sent Me." All this He did not only for those disciples who lived at that time, but He expressly declares: "Neither pray I for these alone, but for them also which shall believe on Me through their word." He included us also, the Church of our day, our Synod also. In fact, we know that even now Jesus is praying for us, Rom. 8:34. The Apostles also and the early Christians prayed for the Church. Read their prayer as we have it Acts 4:24-30. And how fervently did Luther pray for the Church! When he was not permitted to attend the diet at Augsburg, he devoted much of his time to prayer for the Church. One of his companions who heard him pray wrote: "Good Lord, what faith in his words! What reverent devotion in prayer! His words betoken such faith and hope as to cause us to believe that a child is speaking to a father!"

Very well, then, Synod needs such praying Christians, our Church needs them. You need not appear in public, you need not seek for excellency of speech. In the privacy of your house, the man, the child, the woman, young and old, should pray. In your hymnbook you will find prayers. That prayer of the early Christians, Acts 4:24-30, may be used. In fact, the words of the Lord's Prayer express exactly what we should ask for Synod. Only be sure that you know what these precious words mean, and tell the Lord you are praying this prayer especially for Synod assembled in Centennial session.

If you, my dear Christian, begin now and continue every day during session of Synod to pray for those men who represent you, the officers of Synod, the committees, the delegates, then be sure to close your prayer each time with that glorious word "Amen," which means, "Yea, yea, it shall be so." In that word we express our faith and confidence in the promise of the Lord "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" Luke 11:13. Therefore "ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

A Report to Synod

By THE STAFF

The Editors of the LUTHERAN WITNESS desire to make the following report to the Synod about to convene in Chicago and to its readers generally:

The Editors of this paper desire to acknowledge with gratitude towards God the blessings which they have experienced during another triennium of editorial activity. God has permitted us to hold forth to an unbelieving world and to a largely apostate Church of our day the truths of salvation and Scriptural principles of church life. In spite of opposition and discouragements we have continued to testify to the truths confessed by our Church for a hundred years and to the ideals of a Church which recognizes no authority except the Word of God.

The LUTHERAN WITNESS has from the beginning and to the present time raised its voice against any weakening of our doctrinal standards. It is known not only throughout Lutheranism but throughout the world as an antagonist of church union without unity. The Editors are well aware of their fallibility in matters relating to the expression of judgments and opinions; they fear no judgment in matters of doctrine and church life, since all that the LUTHERAN WITNESS has set forth in its pages has its ground in Scripture.

We hereby acknowledge the helpful criticism which we have received from clergy as well as laity. Every suggestion for improvement of our work was given the serious attention of the editorial staff. Also the occasional instances of complaint regarding positions taken by the LUTHERAN WITNESS have been a spur to thorough study and exact expression in all matters related to doctrine.

The wholehearted support that we have had from almost the entire clergy of our Synod we attribute to the feeling of loyalty which our pastors have towards their Synod and towards its official organs. At the same time we believe that without a large measure of agreement with the policies and conduct of the LUTHERAN WITNESS on the part of laity and pastors it could not have achieved its truly remarkable list of nearly 300,000 paid-up subscribers.

No differences have developed between the editorial committee and the faculty, which supplies our censorship, nor has there ever been any dissent within the editorial staff. Both as to policies and as to the individually contributed or editorial articles there has been complete agreement throughout. A number of cordial discussions have been held with the *Praesidium* of Synod.

As for the future: The publisher has disregarded advances in the cost of production and has maintained the subscription price of one dollar for the year. He informs us that any advance in price due to rising cost of labor and

material will be kept down to a minimum. The editorial staff has had conferences with the manager, Mr. O. A. Dorn, and has discussed the possibility of enlarging the LUTHERAN WITNESS or publishing it in a weekly edition. We have been informed that in either case there would be a considerable advance in price. It is the opinion of the staff that our present subscription list could not be maintained with such an increase in the subscription price as would result from such an increase in material and labor, not to speak of special machinery (presses, etc.) demanded by a larger LUTHERAN WITNESS or a weekly edition. In view of the increase which our subscription list has scored during the past year or two, we hesitate to experiment with changes that might cut down our number of readers. We therefore do not propose to Synod at this time any change in the present status of our paper.

THE EDITORIAL STAFF

R. R. Caemmerer G. V. Schick
Th. Graebner M. S. Sommer
W. G. Polack

Report on Europe

By MARTIN C. POCH

Office of the Chief of Chaplains, War Department, Washington

I have just recently returned from a six-week inspection tour in Europe with Chaplain (Major General) Luther D. Miller, the Army Chief of Chaplains. Perhaps readers of the WITNESS would like a report on a few general observations made on the tour and an account of some of the persons and places seen.

We spent most of the time in Germany. It was apparent that Lutheran denominations in America have been a real force for good in Germany, and this is true both in a spiritual and in a physical way. As we went from place to place, it was even more apparent, however, that the Lutheran Church in America has a call to "stretch the cords of her tent" even farther if she possibly can. It is a big field and a great need. We must have a big heart for some time to come. Continued hard work, sacrifice, encouragement, and love on our part are required.

London was our first stop, and four days were spent there in meetings and conferences with British and American military chaplains and noted British religious leaders, and in visits to religious sites of note.

Soon after arrival we called on the U. S. Ambassador to Great Britain. Then followed a meeting and luncheon with the Chaplain General of the British Army. There were meetings, too, with the Royal Air Force Chaplain and the Chaplain of the Fleet. Not to be forgotten are visits to Oxford and Cambridge universities, and especially interviews with the Archbishop of Canterbury and the Archbishop of Westminster.

Born in London, I was especially happy to preach to both of the London congregations affiliated with the Missouri Synod. It was a pleasure also to enjoy the fellowship and hospitality of Pastor E. George Pearce and family. Pastor Pearce was one of the Lutheran chaplains in the Canadian army in the recent war. Our two Sunday schools in London are particularly noteworthy as a real missionary effort on the part of our denomination in England. Practically all the pupils are from unchurched homes; enrollment is about forty in each of the two schools, and both are growing.

From London we went to Frankfurt. Here began in real earnest conferences and meetings with Army chaplains and military leaders, and with German civilian clergymen.

In Berlin we enjoyed a luncheon with General Clay, members of his staff, and some twenty chaplains. There were conferences, too, with Bishop Dibelius, Cardinal von Preysing, and Doctor Petersen, Lutheran Free Church leader. More chaplains were met at Nuernberg and Heidelberg.

Back in Frankfurt on Centennial Sunday, it was my privilege to preach for the Rev. H. Huebener, another Lutheran Free Church pastor affiliated with the Missouri Synod. On the same day we had the good fortune of a tour of Oberammergau, conducted by the *Buergermeister*. In the evening we attended the dedication of an Army chapel. One of our chaplains started a Sunday school in downtown Frankfurt, and it is now under the direction of Pastor Huebener. There are some 250 enrolled in this school. The parents of the pupils were specially invited to the Centennial Sunday church service.

Munich, Vienna, Berchtesgaden, and Wiesbaden were other cities called on. In a meeting of Missouri Synod chaplains at Wiesbaden we participated in a Communion service, in which Dr. Walter A. Maier served as celebrant. In Vienna Cardinal Innitzer was interviewed.

On May Day we arrived in Amsterdam, Holland, and there saw The Hague and the Chief of Chaplains of the Dutch Army, together with about twenty Dutch chaplains.

In Paris I preached to soldiers of the Graves Registration Command; we saw various religious leaders and of course gave chief attention to the work of Army chaplains. The Chief Chaplain of the French Army was visited.

After Paris came Geneva and the World Council of Churches. There we met with Dr. Stewart W. Herman and other religious leaders.

On Mother's Day I preached at an Enlisted Men's Rest Center in Rome. We also went to the American Military Cemetery at Anzio Beachhead.

Back to Frankfurt — and final conferences were held with chaplains and the military leaders there.

After a routine flight home we gave thanks to God for His protecting and sustaining hand.

A few remarks in conclusion:

Attendance of Americans at services in Germany is good, and chaplains are doing their work well. Flagrant immorality is decidedly the exception and is given undue publicity.

Our own chaplains conduct special Lutheran services with Holy Communion, and the German people and pastors like our chaplains. The German pastors are particularly interested in theological literature. There is a great hunger and thirst for reading matter.

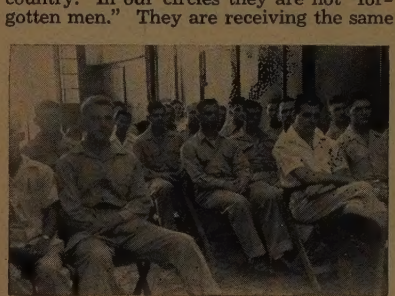
The long visit of Doctor Mayer last summer is spoken of with fond remembrance and appreciation. They liked his talks in the interest of a better understanding of sound Lutheranism and are looking forward to his return this summer.

Finally, the physical need is still *very* great. The work of the Lutheran Church in America is recognized with deep gratitude, but the physical need is still exceedingly great. The help we can give will save many from starving.

Unfinished Tasks

By PAUL L. DANNENFELDT, Chairman Army and Navy Commission

Many unfinished tasks confront our Church as it crosses the threshold of its second century. One such task has to do with the approximately 10,000 members of our Synod in the armed forces of our country. In our circles they are not "forgotten men." They are receiving the same spiritual ministry, including monthly mailings of the *Loyalty* magazine, as was given to the service men and women during the war years. About 4,000 of our members are overseas.



Lutheran Service Center in Manila
Service conducted by the Rev. Herman Mayer

We still have 54 chaplains of our Church on active duty in the Army and in the Navy. Now that the war tensions and dangers are over, their ministry in some respects is more difficult than formerly.

Arrangements are constantly being made by our chaplains for Lutheran worship services in order to reach as many of our church members as possible with the guidance of God's Word and the comforts of the Gospel and the Sacrament. Many contact key pastors are continuing to give of their time and services to the military stationed near their parishes.

The reintegration of our chaplains into the civilian ministry, by God's grace, has progressed very well. At the time of this writing, in the middle of May, a total of 178 chaplains of our Synod are not on

active duty. Among these, 107 have accepted calls, and 17 have returned to their former congregations. We have 35 chaplains who are waiting for calls and who are receiving interim salaries for their subsistence out of the Commission's fund set aside for this purpose. This total of 35 chaplains waiting for calls includes the 11 chaplains doing graduate work at Concordia Seminary in St. Louis, Mo., and the 12 chaplains who are enrolled at other schools.

Ten Lutheran Service Centers are yet serving as "homes away from home," including the overseas centers in Honolulu, Manila, and the Panama Canal Zone. Army authorities in the latter place recently assigned a highly desirable site to our Church in the city of Balboa for the erection of a chapel and service center building.

In the hospitals of the Veterans Administration, we have nine full-time and two part-time chaplains on active duty. Elsewhere — in more than 100 localities — local pastors have assumed the responsibility of ministering to the members of our Church who are patients in such hospitals. One civilian pastor is doing full-time hospital work for veterans in the Chicago area, and two more pastors are being called for such full-time service in the New York City and in the Los Angeles area. This hospital work is not only an unfinished task but one that will grow in the coming years.

We plead with pastors and people to send to our Chicago Office the names and addresses of veterans who are in Veteran Administration Hospitals at present or who will be sent to such hospitals in the future.

It may not be amiss in an article of this kind to point out the fact that the strategic assignments that not a few of our chaplains hold have been very helpful factors in the work of the Church in general in various sectors of the world. This is just another one of those good things that has come out of the holocaust of war under God's superintending providence.

Brief Devotions with Lutheran Patients at Vaughn Hospital, Hines, Ill.

L. to r.: Rudolph Breseman, Alfred Oelschlegel, William Heinrich, Edward Lowengren, and Pastor A. E. Going

A Group in the San Diego Lutheran Service Center

There are still 13 service centers in operation, located at Anniston, Ala., San Diego, Santa Ana, Long Beach, Calif., Washington, D. C., Waukegan, Ill., San Antonio, Temple, Tex., Anchorage, Alaska, Honolulu, T. H., Panama Canal Zone, Manila, P. I., Frankfort, Germany

Natives of the Canal Zone, Panama

Our first church in Panama — result of the work of our chaplains, service center pastors, and interested laymen — is now a thriving mission congregation under the direction of Alvin Wagner

The Augustana Synod Convention

The Lutheran Augustana Synod held its 1947 annual convention June 10—15 in the Municipal Auditorium in Kansas City, Mo. While the synod proper met in the Music Hall, where the stage had been converted into a chancel, the Lutheran Brotherhood and the Woman's Missionary Society met in other halls of the Auditorium.

The synod did not meet till Wednesday, but the ministerium met the preceding day in an all-day session. In the morning this year's 16 candidates for the holy ministry were examined by the members of the ministerium as to their beliefs and practices. The questions dealt mainly with their stand on the Holy Scriptures, the Lutheran Confessions, the means of grace, and last, but by no means least, why they wanted to join the ministerium of the Augustana Synod. Following the rather searching examination of the candidates there was the colloquy of a pastor from another Lutheran body by the entire ministerium. The man was told very frankly that a man coming from another body was naturally viewed with some suspicion, and it was up to him to allay it. According to a new ruling this examination in the future will be made by a committee.

In the afternoon of the same day the ministerium met for a pastoral conference, which proved most interesting because of the extreme frankness with which the speakers viewed the prevailing conditions in the Lutheran Church in general and in the Augustana Synod in particular. There was an insistent demand on the part of all who spoke that it was for all to teach and preach, regardless of time and place, the Gospel of Jesus Christ, that Jesus Christ was our only Redeemer, and that faith in His redeeming blood was the only and sole means for salvation. There was a demand to accept and preach at all times the inerrancy of the Bible and the necessity of establishing the Word of God as the basis of our thinking. The writer had been welcomed by the president, Dr. P. D. Bersell, and invited by him to attend even the closed sessions of the conference.

In his opening address to the synod Wednesday morning, Dr. Bersell built his message on the general theme of the convention: "A Church That Serves in Love," 1 Corinthians 13. "A Church that serves in love is not an isolationist Church. It further has an intense passion for souls. It is not a dying Church. The congregation is the focal center of our home mission endeavor, and parish evangelism needs to be practiced with accelerated tempo. Intelligently and fearlessly the Church must speak her "Thus saith the Lord" against the unrighteousness that despoils

Expelled by the Poles from Upper Silesia
This family was lodged with four others in a schoolroom at Bielefeld. Note the tin cans
ROBERT ROOT, WORLD COUNCIL OF CHURCHES

a nation and the sins that are the destruction of a people. To the Church the Bible is the Word of God, the only infallible norm of faith and life. We live in an age when many strange doctrines are preached. It is our duty to preach and urge our pastors to preach, in the power of God, the whole counsel of God, sin and grace, and to guard against the inroads of dead formalism, secularism, and humanism in the Church."

Steps taken forward by the synod were said to be the adoption of a new constitution and the division into two separate bodies of the control of Augustana College and Seminary in Rock Island, Ill. This latter step was taken after hours of debate and carried by the necessary two-thirds majority.

409 delegates were registered for the synod. Among the delegates were also a number of women. The usual services of a convention were held and were well attended. The synod received much publicity in the local newspaper.

Special mention should be made of the report of the Woman's Missionary Society to the synod. The last year the society had contributed for missionary, benevolent, and educational purposes the grand sum of $330,860.96, which is a challenge to the women of other church groups.

Kansas City HARTWIG DIERKS

Those "Adopted" Families

Many letters from people who have adopted families in Europe reach the Emergency Planning Council requesting information as to how long support to European families should be given.

Reports submitted by such men as former President Herbert Hoover and News Correspondent L. Lochner make it very evident that hunger, misery, and fear are still the daily shadows of life in Europe.

These lines particularly concern those who have "adopted" families to whom they send, regularly, items of utmost necessity. Without question such assistance for Europe's needy families has reawakened hope among people that had almost given way to despair.

In view of this effective relief program which our members, *you*, are carrying out, may we ask you to continue to support the family that you have adopted through the Emergency Planning Council's adoption program?

If at all possible, do not cease your benevolent aid to stricken families. In this connection may we ask you also to write your adopted family? By means of letters you can readily determine their individual personal needs.

Please do not be discouraged if correspondence is not too prompt. Postal services in Europe are still rather disrupted and far from what they should be. So, if your letters or packages do not get there as soon as you had hoped, please consider the facts involved.

Yet despite many difficulties you may encounter in writing letters and sending packages, always bear in mind that destitute people in Europe still pray for your help, still wait for your encouragement, and still thank God for the outpouring of your Christian love.

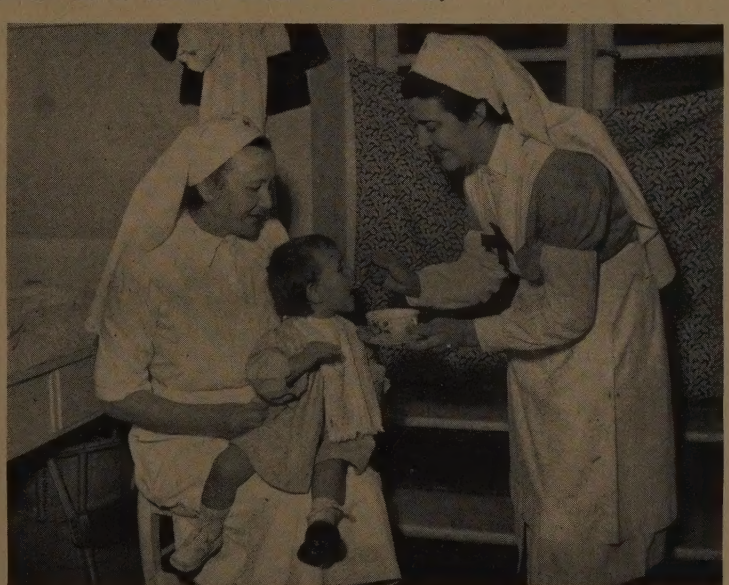
EGON W. GEBAUER

World-Wide Service of the Emergency Planning Council

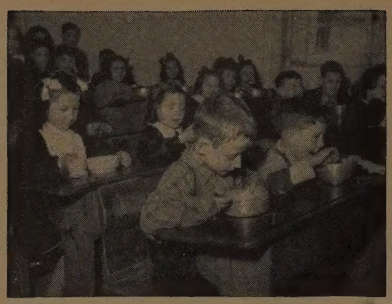
Early in February, 1946, the Service Department of the National Advisory Emergency Planning Council * began to mail three packages of food daily to Europe. These packages weighed eleven pounds each and were sent to our chaplains, who acted as our distributing agents. Just a drop of relief in an ocean of human misery.

From this small beginning the food-package service was developed to a point where it became a million-dollar enterprise. We began immediately to build up our permanent mailing list of carefully screened names of needy families secured from reliable sources in many European countries. Soon packages were going to England, France, Belgium, Finland, and Poland, in addition to those which were

* A committee appointed by Dr. J. W. Behnken during the late war. Dr. L. J. Sieck is chairman, and Dr. L. Meyer executive secretary.



American Food for a Little Yugoslav Refugee
The little Serbian girl sits in the lap of a Danish Lutheran deaconess, Sigrid Severtson, at Genoa
ROBERT ROOT, WORLD COUNCIL OF CHURCHES



American Food Saving Lives in Italy
The scene is a Waldensian school in Naples
ROBERT ROOT, WORLD COUNCIL OF CHURCHES

regularly sent to our chaplains in Germany, Austria, and Italy.

By April, 140 food packages were being mailed overseas weekly; in June, 500 packages per week. In October, 8,000 packages were sent to the needy; in December, 12,000; in January (1947), 13,000; in March, 15,000.

In June, 1946, the food-package service was opened to the members of Synod on a not-for-profit basis. Our people appreciated this offer. They wrote in to thank us for this service and to wish us God's blessing upon our work. For the three-month period of July, August, September, we received $25,000.00 worth of orders. In October this figure jumped to $27,000.00 for one month. In November we received approximately $70,000.00 worth of orders. During November, December, and January (1947) the orders totaled $200,000.00. In February and March they leveled off at $40,000.00 per month.

Food packages have been mailed to the following countries: Scotland, France, Spain, Belgium, England, Denmark, Poland, Finland, Austria, Hungary, Jugoslavia, Switzerland, Holland, Italy, Czechoslovakia, Russia, to the four zones of Germany, to Hawaii, the Near East, to China, India, and South America.

Orders have been received from the United States, Canada, Mexico, South America, England, Europe, China, Africa.

We have received letters written in English, Germany, French, Italian, Polish, and Finnish.

"How fortunate we are that our brethren think of us in love." The Russian Zone of Occupation in Germany was closed to this relief service until January, 1947. To help our brethren in this area, approximately $35,000.00 worth of CARE packages were sent to Berlin for the brethren of the Free Church living in this city and for redistribution in the Russian Zone.

60,000 packages of food were sent overseas in 1946. In the first five months of the current year more than 65,000 packages were mailed.

The food packages, as well as packages of clothing, are sent direct by mail into the homes of the needy via United States and International Parcel Post. 150,000 address labels, gift labels, and customs declarations must be prepared each month for these packages.

Approximately 1,000 tons of food and clothing have been sent overseas by the Service Department.

Among the special items included in our packages from time to time were 20,000—25,000 devotional booklets, and 65,000 packages of garden seeds.

H. BLOEDEL

The First Convention, 1847

(At a meeting of the St. Louis chapter of the Concordia Historical Institute Prof. W. G. Polack read an interesting paper entitled, "Sidelights of the Organization of Synod in 1847." The following items are of particular interest.)

The Geographical Distribution. Of the congregations represented at the Chicago organization meeting, including those who did not join, 3 were from Missouri, 7 from Ohio, 4 from Illinois, 2 from Michigan, 6 from Indiana, 2 from New York, and one from Wisconsin. Why, then, was the new body called the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States? The original plan had been to form a new Ohio Synod, from which 9 Loehe men and independent pastors had seceded. That probably gave Ohio a place in the name. Missouri may have been named first in deference to Walther and the Saxons, or to make the name distinctive from that of the Ohio Synod. "Other States" may have been used for brevity. But this is conjecture. The name probably never has been explained.

The Divisions of Pastors Present. Voting members: 1 Saxon pastor, Walther of St. Louis; 1 former Saxon pastor, Buerger of Buffalo, N. Y., in charge of a former Grabau congregation; 6 Loehe men: Ernst, Sihler, Craemer, Schuster, Streckfuss, and Scholz; 4 independent men: Poeschke, Husmann, Jaebker, and Fick. Advisory members: 3 Saxons: Loeber, Fuerbringer, and Brohm; 6 Loehe men: Trautmann, Wolter, Hattstaedt, Detzer, and Candidates Frincke and Flessa; independent: Selle, Richmann, and Schneider. Total: 5 Saxons, 12 Loehe men, and 7 independent.

The Ages of the Pastors: Walther, 36; Ernst, 32; Sihler, 46; Craemer, 35; Husmann, 40; Jaebker, 26; Schuster, 28; Streckfuss, 33; Fick, 25; Burger, 38; Scholz, 24; Loeber, 50; Frincke, 37; Selle, 28; Richmann, 27; Trautmann, 32; Wolter, 29; Brohm, 39; Hattstaedt, 36; Detzer, 32. Average, 33 13/20 years.

Thin, Tired Refugees from Silesia
Soup kitchen at railway station in Wannsee
ROBERT ROOT, WORLD COUNCIL OF CHURCHES

From a Pocket Notebook

Active participation in Sunday school work for 52 years was recognized by Zion Lutheran Church, St. Louis (R. G. Lange, pastor; H. Wm. Lieske, assistant), in the presentation to Wm. F. Lottmann of a beautifully framed picture of "The Crucifixion" by Muskacsy. . . . In the Cleveland *Lutheran Messenger* the Rev. A. Valencik tells the story of Lutheranism in Slovakia and its ruthless suppression by the Roman Catholic Church in the Counter Reformation. Cleveland has three congregations of the Slovak Lutheran Church. . . . In connection with the centennial of Trinity Church, Milwaukee (exactly as old as Synod), we are told that John Schmidt, 87 years old, still sings in the choir of Trinity. "His pitch is still excellent," according to Karl Markworth, the director. . . . We are reminded that in our "Centennial Meditations" in No. 11 of this paper we "entirely overlooked the work of the Library for the Blind." Those interested in this work should address the Rev. O. C. Schroeder, 1648 E. 85th St., Chicago, Ill. . . . Three persons attended First Reformed Church of Schenectady. One of them was a widow who had just lost her only son, the support of her old age, by death. The second was a businessman who had failed to land a contract on which he depended to keep his firm solvent. The third was a high school boy whose faith had been shaken by the unbelief of a history teacher. The pastor preached on the topic: "On Being a Little Frog in a Big Puddle." . . . Dolores Maintzer wrote one of the hundred best letters out of the 33,000 submitted in the Best Teacher Contest sponsored by the Quiz Kids radio program. Dolores is a third grader of Trinity Lutheran School of Mount Clemens, Mich., and Miss Ruth Weichel is her teacher. . . . Checking the titles of our hymns we find that our hymnbook contains 46 hymns translated from the Medieval Latin, and nine from the Greek of the Early Church. Our No. 628 is the oldest Christian hymn. . . . At Rapid City, S. Dak., Mrs. Frieda Overton, a former rural school teacher and a Lutheran church member, appeared before the Board of Education last month and protested against two science texts in use in the high school which teach the atheistic philosophy concerning the origin of the world. If others who have a boy attending high school would go to the trouble of informing themselves what the textbooks contain and then would appear before boards of education to register protests, it is possible that publishers of science texts would hear about it. Publishers are very sensitive to the discontinuing of books that offend Christian sentiment. . . . Better still, send the boy to a Lutheran high school. . . . The Rev. A. H. Bringewatt, Secretary of our Lutheran Children's Home-Finding Society of Fremont and Omaha, was elected to a two-year term as a Director of the Omaha Community Welfare Council at its meeting held in Omaha in June. . . . The Christian school conducted by Trinity at Fort Lauderdale, Fla. (the Rev. Dallas Gibson, pastor), with its twelve grades leading to a high school diploma, is still one of the marvels of our educational system. A congregation of 108 communicants, a school of 208, and 7 teachers. . . . *The Religious News Service* offers a picture of our Trailer Mission, at Jamaica, N. Y., with four children "peeking" under the canvas. G.

Uncle Joe's Corner

"That motto, Charlie, which you just quoted: 'The man who has accomplished all he undertook, never undertook to accomplish very much,' is a comfort to me in my old age, for although I praise God for His help and blessing during a long life, still I have been humiliated by a number of failures or partial failures."

"As for myself, there is scarcely a day on which I could say that I have been successful in all that I wished to do."

"In this connection, Charlie, it is well to remember that the most successful men have failed and suffered painfully because of some of their failures. We read in the biography of Bismarck, the great Teuton statesman, that at one time he failed so miserably in what he undertook that he actually wept — and Bismarck was certainly not given to many tears. Luther and Melanchthon failed in some of the things for which they labored day and night. That caused the sickness of Melanchthon and brought him near unto death."

"Father often tells me that during the last thousand years Luther was the most successful man."

"That is true, Charlie; but Luther never converted Charles V, and the Pope whom he had honored so highly excommunicated him."

"Our pastor just told us that even Jesus did not convert Pontius Pilate or Caiaphas, in fact, that He wept over Jerusalem because Jerusalem had rejected Him."

"Ah, my boy, how comforting these failures are, and how thankful we ought to be that these successful men passed through these trials, persevered, and waited patiently for the Lord! Let us do likewise."

"Uncle, our pastor had a series of sermons in which he treated the biographies of important Biblical characters. These sermons were most helpful and interesting, very informative and edifying."

"Which of these characters impressed you especially?"

"Well, I know which man seemed to be the favorite of the pastor, and, of course, he spoke with fervor and intensity about him. It was Joseph, the son of Jacob."

"Whenever I think of Joseph, I remember what Martin Luther said about Joseph, namely, that 'this Joseph is the most beautiful character of the Old Testament.'"

"But, Uncle, there are certainly men in the Old Testament much more important than Joseph; for instance, Moses and David."

"True, my boy, but Luther does not say that Joseph is the most important character of the Old Testament, but the most beautiful character. And he had good reason for saying that."

"What was so wonderful about Joseph?"

"Luther points out that Joseph is the man who did not lose his head. He could endure hardship and distress, but he could also bear prosperity and good fortune."

"True, now that I come to think of it, Joseph did experience extreme mental anguish, humiliation, and injustice."

"Certainly; his own brothers turned against him, sold him into slavery. Then his very virtue brought trouble upon him. Instead of being relieved, he was condemned and cast into prison. Many a man would have been utterly crushed; but not Joseph. He continued to fear God and performed whatever duties were assigned him."

"Uncle, it did distress him very much to have his brothers send him away into slavery, for we read that his brothers 'saw the anguish of his soul when he besought them.'"

"True, Joseph was not inhuman. He felt the sting of hatred, jealously, and disappointment. 'He was cast down, but not in despair.'"

"That is true, Uncle, and he certainly is an example to us in that respect. But why should he be praised so highly for his conduct when good fortune came his way?"

"My boy, it is more difficult to bear good fortune than misfortune, as it is called."

Springfield Graduates and Their Assignments

Orville E. Aho, Fort William, Ont., Can. Robert E. Brege, Portage, Wis. Donald E. Broeske, Natoma, Kans. Allen H. Brutlag, Swan River, Manitoba, Can. Clyde O. Cress, Hampton, Nebr., and/or O'Neill-Atkinson, Nebr. Norris C. Crook, Council Bluffs, Iowa. Marvin H. Eibs, Smith Mill, Minn. Erick E. Erickson, Minneapolis, Minn. Francis H. Gerken, McCook, Nebr. Henry C. P. Gieschen, Darwin, Minn. Arthur A. Guenther, Whiteriver, Ariz. Harvey A. W. Krueger, Fort Smith, Ark. Eugene O. Krug, Wabash, Ind. Harold G. Molzan, Thawville, Ill. Grant C. J. Quill, Albert Lea, Minn. Bernard O. Raabe, Spencer and/or Wayne, Nebr. Marvin L. Rastl, Baldwin and Wilton, N. Dak. Wilbert L. Sallach, Winnipeg, Man., Can. William M. Schultz, Igloo, S. Dak. Cecil H. Skibbe, Cissna Park, Ill. Marcus T. Strohschein, Radar and Morgan, Mo. Theodore H. Vogel, America, N. Dak. Myron E. Wackler, Mason City, Ill. Edward A. Westcott, Jr., Nigeria, Africa. Clair A. Wiederhoft, Port Arthur, Tex. Richard C. Zagel, Rochfort Budge, Alberta, Can. Otto T. Zeeb, Glenwood Springs, Colo.

Graduates of Our Teachers Colleges

River Forest Graduates and Assignments

1947 June and August Classes

MEN GRADUATES

Emil Becker, Chicago. Max Bierwagen, Kansas City. Robert Dosien, Giddings, Tex. Herbert Gade, Chicago. Roy Knaak, Brighton, Colo. Paul Koschmann, Springfield, Ill. Jonathan, Messerli, St. Louis (High School). Daniel Rieck, —. Raymond Ritt, Milwaukee. Maynard Saeger, Los Angeles. Aldo Schnack, Edwardsville, Ill. Emil Schultz, Des Peres, Mo. Robert Sohn, Memphis. August Stellhorn, Mount Rainier, Md. Aaron Valleskey, Saginaw, Mich. Werner Klammer, Snohomish, Wash.

WOMEN GRADUATES

Ruth Bentrup, Jacksonville, Ill. Maxine Bernhardt, Lyons, Ill. Dorothy Daniel, Slavia, Fla. Lorraine Glossop, —. Dorothy Kethe, Alexandria, Va. Alberta Koss, Milwaukee. Miriam Kuehn, Davenport, Iowa. Marion Maurer, Little Rock, Ark. Vera Merz, Beardstown, Ill. Gertrude Mueller, —. Lora Ruth Nigh, Yorktown, Iowa. Ann Pigors, Chicago. Ily Rantala, Detroit. Madelyn Theiss, Napa, Calif. Carolyn Vahle, Quincy, Ill. Evelyn Wehrs, St. Louis. Dorothy Wilcer, Chicago.

Seward Graduates and Their Assignments

Mr. Edgar Firnhaber, North Hollywood, Calif. Mr. Robert Fischer, Little Rock, Ark. Mr. Merton Grabau, Hampton, Nebr. Mr. Theodore Heinicke, New Albany, Ind. Mr. Morris Huelle, Pittsburgh, Pa. Mr. Gerhardt Meyer, Atchison, Kans. Mr. Alfred Buls, Athens, Wis. Miss Frances Daiss, Flushing Heights, N. Y.

A. O. FUERBRINGER

Graduation Exercises at Teachers College, Seward, Nebr.

Concordia Teachers College, Seward, held its baccalaureate and commencement exercises Sunday morning and afternoon, June 1. The Rev. Carl Hesse of Eldora, Iowa, President of the Iowa East District, delivered the baccalaureate sermon in St. John's Lutheran Church, and Mr. Arthur Miller, St. Louis, Mo., Executive Secretary of the Board for Parish Education of Synod, was the commencement speaker. Preceding the graduation exercises

First Vacation Bible School of Trinity Church, Fremont, Nebr.
Average attendance was 128. The Rev. Victor W. Hoffmann is pastor

both college and high school choirs presented brief concerts. The college conferred the degree of Bachelor of Science in Education upon the following candidates: Arthur Aufdenkamp, Glenn Einspahr, Edgar Firnhaber, Robert Fischer, Merton Grabau, Theodore Heinicke, Thomas Langevin, Gerhardt Meyer. With the exception of Mr. Aufdenkamp, who already is an installed teacher, these candidates also received the Lutheran Teachers' diploma. Other diploma recipients were: Frances Daiss, Morris Huelle, Ruth Pfeiffer, and Velma Sosinski.

CORR.

Race Relations Institute

More than 200 people from six States attended the second Race Relations Convention and Institute held in the Lutheran High School in St. Louis May 16 to 18. Headed by Dr. Alfred M. Rehwinkel of Concordia Seminary and the Rev. Andrew Schulze of St. Philip's Church, St. Louis, the institute presented a panel of qualified speakers in the field of Christian race relations. The Rev. Paul Amt of Fort Wayne, speaking at the opening vespers, outlined the past progress in this area of Lutheran work, the present difficulties, and the promises of the future. Chaplain Harry Krieger, S. T. M., served as the liturgist. On Saturday the general theme of "The Church in an Interracial Community" was introduced by Mrs. Leona Wood, social worker in St. Louis. The Rev. O. E. Feucht of the Board of Parish Education of the Synod spoke on "The Church's Obligation Toward All People in an Interracial Community." The Rev. Wm. O. Hill of Yonkers, N. Y., showed how the Christian viewpoint can be fostered. At the fellowship dinner on Saturday evening the Hon. Sidney R. Redmond, attorney, spoke on the practical approach as a layman in legal and political life sees it. A number of resolutions were adopted, pointing the way to a solution of the problem posed by the race relations question. The institute closed with a rally held on Sunday afternoon in the Lutheran High School, at which the Rev. Herbert Lindemann of St. Paul spoke on "The Brotherhood of Christ" and an interracial choir sang under the direction of Seminarian Paul Schulze. The cost of the institute was met in full by freewill contributions of the members and friends of the society. Plans are being made for a third convention to be held in St. Louis in 1948.

HOWARD R. KUNKLE

Pastors' In-Service Training Institute

Some seventy pastors from Ohio, Pennsylvania, Maryland, New York, and Canada attended the In-Service Training for Pastors at Camp Pioneer, Angola, N. Y., from June 16 to 20.

The faculty for the Institute included: Dr. Charles Behnke, President of the Eastern District, who spoke on "Pastoral Therapy"; Dr. Eric Malte of Pittsburgh, who lectured on "New Chapters in New Testament Study"; the Rev. Rudolph S. Ressmeyer of Baltimore, who demonstrated his topic in presenting "Preaching with Power"; and the venerable President of Synod, Dr. J. W. Behnken, who gave a first-hand account of conditions in the land of the Reformation. The morning devotions were led by Pastor Gilbert Oldsen of Batavia, N. Y., and the evening devotions by Pastor August Brunn of Pittsburgh, Pa.

One of the brethren from Canada, Pastor John Schutt, had this to say of the Institute: "The practical topics were treated in a masterful manner and were an inspiration to all. The experience of joining seventy pastors in singing appropriate hymns while watching the golden sun sinking into Lake Erie was a thrill that will long be remembered."

The pastors present decided to hold a similar "In-Service Training Institute" for pastors in 1950, with the recommendation to the Camp management to arrange for a week each year for pastors and their families.

ERWIN G. TIEMAN

Meeting the Challenge of the Second Century

The second century of the Missouri Synod, just begun, the Central Illinois District starts a new mission at Normal. The picture shows the first service. Albert Glock, student pastor, attributes "the initial impetus" to Mr. Ben Buth, third from left, second row.
Purchase of a site is being completed

H. C. Welp, President of Southern Illinois District

The Rev. H. C. Welp, son of former teacher H. J. Welp, was born in Frohna, Mo., August 12, 1897. He attended parochial school at Frohna and entered St. Paul's College, Concordia, Mo., in the fall of 1911. He was graduated from St. Paul's in 1917 and from Concordia Seminary, St. Louis, in 1921, supplying the pulpit in Baldwin, Ill., during the winter of 1918—1919. On June 26, 1921, he was ordained and installed in St. Peter's Congregation, Campbell Hill, Ill., which congregation he still serves.

H. C. Welp
President, Southern Illinois District

The Rev. H. C. Welp served the Southern Illinois District as secretary of the District Mission Board from 1937—1945. In 1945 he was elected Second Vice-President and Visitor. When President E. H. Bohrer followed a call into another District and his successor, the Rev. Paul Juergensen, resigned because of illness, he took over the President's office on June 1, 1947.

In 1921 Pastor Welp married Alma Rafert of Indianapolis, Ind. Their family today numbers four daughters, one son, and one son-in-law.

Trinity, Milwaukee, Wis., Observes Centennial

The Centennial of the Missouri Synod marks also the Centennial of Trinity Lutheran Church, the mother church of the Missouri Synod churches in Milwaukee. This event was observed in a special service on May 11, at which Prof. Theo. Hoyer, D. D., chairman of Synod's Centennial Committee, spoke to the congregation in its beautiful and festively decorated church. In the evening of that same day the sons and daughters and friends of Trinity gathered for a fellowship dinner at Engelmann Hall of the Milwaukee Auditorium, where the church's history and her responsibility in the next century were set forth in short addresses by Mr. Fred C. Pritzlaff, LL. D., a member of Trinity for all of his eighty-six years; by Rev. William Lochner, a son of Trinity's second pastor; by Prof. C. August Hardt, for a number of years the chairman of the congregation; and by Rev. Henry A. Grueber, D. D., the present pastor. Prof. Leroy C. Rincker, the present chairman of Trinity, served as toastmaster.

On the Sunday following, the choirs of Trinity, together with the organ and special instrumental music, awakened the members of Trinity to heartfelt thanksgiving in a song service, and Dr. Grueber addressed appropriate words to the congregation.

On May 25 the congregation turned its attention to the education and youth work in its midst in another service, at which Prof. E. W. A. Koehler, D. D., preached. Trinity's past history has been fittingly recorded in an anniversary booklet, prepared by Prof. Leroy C. Rincker.

J. Henry Gienapp
Milwaukee, Wis.

Lutheran Collegiate Association

The Lutheran Collegiate Association met for its third annual convention at the Melbourne Hotel in St. Louis May 24 and 25. This organization consists of Synodical Conference laymen and women with at least two years of college training. The agenda of the convention included the perfecting of the organization, a discussion of proposed projects, the publication of a national paper, and a dinner to be held at the Centennial convention of Synod in Chicago on July 28. Raymond Kase (Valparaiso) was elected president; John Stichling (Wisconsin) and D. E. Paul (Washington University) vice-presidents; Agnes Vetter (Chicago U.) recording secretary; Doris Reichel (Alabama) corresponding secretary; Edward Kreyling (Washington U.) treasurer; and the Rev. R. W. Hahn, cofounder of the L. C. A., field secretary. At an informal banquet the Rev. Warren Schmidt served as toastmaster, Dr. L. W. Spitz spoke on "Disappointments That Spell Opportunities," while Alice Meuniet (California) and Virginia Kuhlmann (Washington U.) contributed the musical entertainment. The delegates attended Messiah Church on Sunday morning and participated in a Bible quiz over KFUO in the afternoon.

Doris Reichel

Officers of Lutheran Collegiate Association

L. to r.: R. W. Hahn, Chicago, Field Secretary; D. E. Paul, St. Louis, Second Vice-President; Edward Kreyling, St. Louis, Treasurer; Miss Agnes Vetter, Chicago, Recording Secretary; John Sichling, Milwaukee, First Vice-President; Mrs. Doris Reichel, Chicago, Corresponding Secretary; Raymond Kase, Chicago, President

Honored at Faculty Dinner

At the President's dinner extended annually to the faculty of Concordia Seminary by Dr. L. J. Sieck, president, the men in the snapshot were honored June 3. Dean R. Jesse has terminated his work at the Seminary by accepting a call to Luther Memorial Church, Milwaukee. Dr. Theo. Laetsch has retired from the work in the classroom and will devote his time chiefly to work on a scholarly commentary on the Old Testament, his first task being the Book of Jeremiah.

River Forest Professor Honored

On June 16 the faculty and staff of Concordia Teachers College, River Forest, Ill., joined in a dinner in honor of Prof. Alb. H. Miller, who retired from active service with the end of classes on June 11. Over sixty-five people were present. Prof. Th. Kuehnert served as toastmaster. Informal speeches were made by Dr. E. W. A. Koehler, Prof. Arthur Diesing, the Rev. E. T. Lams, Mr. Alb. Miller, and Dr. A. W. Klinck.

Professor Miller was born in 1864 and graduated from the Seminary at Addison, Ill., in 1889. After his graduation he served as principal of Immanuel School in Danbury, Conn. In 1905 he was called as professor at Concordia Teachers College. During his nearly forty-two years of service to the institution he taught in practically all departments of the college. He was also active in the administration of the school, serving as registrar for twenty-four years and in many other ways. A member of the building committee, he played a large part in moving the school from Addison to River Forest. Professor Miller has also prepared and published considerable material for our elementary schools. In 1943 he was honorably retired, but continued to teach until the end of school this year.

John W. Klotz

Green Bay, Wis., Dedicates Quonset Chapel

Our Savior Lutheran Congregation, Green Bay, Wis., started out as a preaching station on Mother's Day, May 10, 1942. For the five succeeding years the members worshiped in the basement auditorium of a local public school.

As the membership increased, the congregation desired a church build-

ing of its own. Wartime building restrictions proved to be the first hindrance in achieving this aim. After the war, skyrocketing building prices made any extensive project impossible. A way out of the difficulty was seen in securing a Quonset building and remodeling it to suit the congregation's purposes, as shown in the accompanying picture.

The over-all dimensions of Our Savior Lutheran Church are seventy-two by twenty feet. The chancel is nine by twelve, and the nave forty-eight by twenty. The Quonset proper is set on a three-foot foundation wall, thus affording full use of the floor

Quonset Chapel, Green Bay, Wis.

space and giving needed additional interior height. The chapel is fully equipped and seats 180. It has a very attractive chancel and chancel furnishings, most of which were presented to the congregation by friends and members. The altar and lectern, which compare favorably with any we have seen elsewhere, were built by a member of the congregation, Mr. Erwin Boettcher, of richly grained maple and birch. The building will also serve for Sunday school purposes as well as for the meetings of the various societies.

The dedication of the chapel took place this year on Mother's Day in connection with the fifth anniversary of the congregation's origin. The membership now totals 125 souls, of which seventy-five are communicants and nineteen voters.

Green Bay, Wis. F. W. BOETTCHER

Letters from Readers

REPLY WANTED TO "LOOK"

The last issue of *Look* contains the story how Monsignor Sheen of New York converted such prominent people as Mr. Ford III and Mrs. Luce to Catholicism. Our Public Relations Dept. is certainly not going to let that go by?

RICHARD E. ANTON, Watchmaker

Hialeah, Fla.

(The Lutheran Church has no Public Relations Dept. — ED.)

A LAYMAN'S POINT OF VIEW

In the WITNESS of April 8 there is an article entitled "Laymen in Church Affairs" which deplores the fact that so few laymen take an active interest in church affairs. Has anyone made any attempt to find the cause or causes of this alleged apathy of the laymen? I, personally, have been active over a period of many years, attending congregational, District, and Synod meetings. I have been well acquainted with many church workers, both pastors and laymen.

I believe that many years ago the pastor was perhaps the only person of the church who had a college education; many pastors fail to realize that this is not true today. Many successful business and professional men are in the pews today who are well educated and *practical*.

The writer quotes "A little learning is always and everywhere a dangerous thing." That is especially true in business. When I seek spiritual advice, I go to a minister; when I seek legal advice, I go to a lawyer; and when I seek medical advice, I go to a doctor; however, when I seek business advice, I do not go to a pastor or a doctor, I go to a successful businessman.

Then why should not the business affairs of the church, District, and Synod be governed and handled by successful businessmen? Take your committees of Synod and District — they usually have more pastors than laymen as members. This may be advisable in committees handling doctrinal affairs, but why should not the laymen at least have equal representation on committees that consider business matters?

I believe I am correct when I state that the great majority of the laymen of our Synod are anxious to become active in church matters and, when given an opportunity, will work successfully for the Christian cause, as shown by the L. L. L. — they wiped out the indebtedness of the Synod, established a $3,000,000 fund for superannuated pastors and teachers, and are now carrying out the financing of the Lutheran Hour.

In addition to the above you will find many laymen also well versed in doctrinal matters. We, both men and women, always have confidence in our pastors in their *spiritual* capacity and are also anxious to assist them in practical matters when given the responsibility unhampered. Yes, we are anxious to give, and do give, of our time, money, and talents in building up the Kingdom of God. Therefore let us, both laymen and clergy, co-operate and not criticize each other. Let the clergy be the spiritual leaders, and let the laymen look after practical matters, and I sincerely believe there will be a more successful future for the work of the Lord.

Akron, Ohio WM. H. KROEGER

Obituary

The Rev. Henry F. Predoehl (d. Feb. 21, 1947), son of Henry C. Predoehl and Wilhelmina, nee Repschlaeger, was born Dec. 11, 1876, at West Point, Nebr. After his confirmation by the Rev. W. Harms he entered our Milwaukee Concordia, only to be compelled to discontinue upon the death of his mother. Later he resumed his ministerial training at our Springfield Seminary, graduating in June, 1901. His first charge was at Howells, Nebr., which he served till September, 1905; then Zion Church, northwest of Fairmont, Minn., 1905—1921; Immanuel Church, Osman, Ill., 1921—1928; Zion Church, Tampa, Kans., 1928—1937. Since September, 1937, he made his home near Thiensville, Wis., as a number of the children lived in Milwaukee. As a member of Trinity Church, Freistadt, Wis., he found opportunity to assist the pastor on special occasions. On Jan. 1, 1902, he married Wilhelmina Hornburg of Staplehurst, Nebr. This union was blessed with eleven children, six sons and five daughters, all of whom together with his widow survive him. One son, Theodore, is pastor at Redfield, S. Dak., and three daughters have taught Lutheran Christian schools. The funeral and burial service was held at Trinity Church, Freistadt, on Feb. 25, 1947, the Rev. H. C. Wehrs preaching on 2 Tim. 4:7-8.

T. C. P.

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

The Concordia Bible with Notes. No. 470. Introductions, Explanations, Instructions, and References at the Bottom of Every Page. Revised by John Theodore Mueller, Th. D., Professor of Doctrinal and Exegetical Theology, Concordia Seminary, St. Louis, Mo. Concordia Publishing House, Saint Louis, Mo. Single copy, $8.00, postpaid; dozen copies @ $6.40, plus postage.

According to the Preface this is a new revision of the self-pronouncing Bible edited many years ago by Dr. J. Wilbur Chapman. Besides the text of the Authorized Version this book contains introductions to the various books of the Bible, notes in clear language upon passages which call for some exposition. At the conclusion of each chapter there are instructions applying the truths to the reader's personal life. In addition, outlines of the harmony of the Gospels are added.

The notes, introductions, and applications were carefully edited and revised by Dr. John Theodore Mueller of the Faculty of Concordia Seminary, St. Louis, Mo. We, of course, could not read everything, but we are confident that editor and censors have done excellent work. We therefore recommend this Bible to our people. The binding is of such excellency as to permit the book to be opened at any place without breaking the back. The print is clear and faultless, at least as far as we have examined the book. S.

What Lutherans Are Thinking. A Symposium of Lutheran Faith and Life. Published under the auspices of the Conference of Lutheran Professors of Theology. Edited by E. C. Fendt. 592 pages, 5½×8¾. The Wartburg Press, Columbus, Ohio. $3.50.

The publication of this volume was authorized by an intersynodical conference of Lutheran professors of theology. This

is a free conference in the sense that the various Lutheran bodies have not authorized the formation of such a group. What has drawn these men together in annual meetings since 1943 is the community of interests which exists between professors of theology serving the same denomination. *What Lutherans Are Thinking* is the work of 28 professors representing seven Lutheran bodies. They are distributed as follows: Missouri, 5; American Lutheran Church, 5; United Lutheran Church, 9; Evangelical Lutheran Church (Norwegian), 2; Augustana Synod, 5; Lutheran Free Church, 1; Danish Lutheran Synod, 1. Chairman of the committee planning the book was Dr. E. C. Fendt of the A. L. C., supported by a committee of five. This committee selected the writers and assigned their topics to them. Each chapter is followed by a bibliography, and there are biographical notes at the end of the book, identifying the authors.

This is hardly the place to characterize the contents of the various chapters, but there are some general observations which require a statement. In the first place, these chapters are throughout well written, and considering the fact that they were all written on assignment, they reflect a general high level of theological scholarship. Secondly, the topics are so well spread over the general field of theological study that they present to the outsider a pretty adequate picture of what Lutherans teach and believe and what they hold to be Scriptural forms of church life. In the third place, while divergent opinions are expressed in these chapters, they reflect to a surprising extent the mold of Scriptural theology, and the thought and theology of Martin Luther permeates most of these chapters. In the fourth place, the trend in the greater Lutheran bodies and in some of the smaller ones toward sound, confessional teaching must be evident even to the casual reader. The book is worth more than casual reading, however; it is worth thorough study and should be made the subject of review in conference papers. The following contributions were made by Missouri Synod writers: "The Heritage of Lutheranism," by W. H. T. Dau; "Salvation," by W. Arndt; "The Means of Grace," by J. T. Mueller; "Faith and Reason," by Theodore Graebner; and "Church Music," by W. G. Polack.

G.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Commissioned:

Schalow, Frederick, as missionary in China in Immanuel Church, New York, N. Y., by O. H. Schmidt, 3. Sun. p. Tr., June 22.

Ordained and Installed:

Frenk, Martin L., as assistant pastor in St. Peter's Congregation, Joliet, Ill., by Erdmann Frenk, 3. Sun. p. Tr., June 22.

Roschke, Francis E., as assistant pastor in Holy Cross Congregation, Collinsville, Ill., by Theodore H. Roschke, 3. Sun. p. Tr., June 22.

PASTORS

Commissioned:

Klenk, P. J., in First Church, Dallas, Tex., as missionary to the Negroes in Dallas, Tex., by W. H. Bewie, 1. Sun. p. Tr., June 8.

Installed:

Brammer, R. A., in Redeemer Congregation, Deer River, Minn., by F. L. von Husen, 1. Sun. p. Tr., June 8.

Claus, Ralph C., in St. Mark's Congregation, Encinitas, Calif., by Louis H. Jagels, 2. Sun. p. Tr., June 15.

Dobberfuhl, G. P., in St. John's Congregation, Mexico, Mo., by L. Tirmenstein, 1. Sun. p. Tr., June 8.

Ehlen, Reuben L., in Trinity Congregation, Mountain Lake, Minn., by E. Spaude, 1. Sun. p. Tr., June 8.

Friedrich, P. L., in St. John's Congregation, Villard, in Trinity Congregation, Grove Lake, and in St. Paul's Congregation, Unity, Minn., by Walter Friedrich, 2. Sun. p. Tr., June 15.

Hinrichs, O. F., in Concordia Congregation, Red Wing, Minn., by E. O. Schwerman, Exaudi Sun., May 18.

Juengel, Martin H., in St. John's Congregation, Laurel, Mont., by P. M. Freiburger, 1. Sun. p. Tr., June 8.

Karcher, L., in Trinity Congregation, Fedor, Tex., by P. G. Brust, 1. Sun. p. Tr., June 8.

Meier, A. C., in St. Paul's Congregation, Troy, Ill., by Theo. Roschke, 1. Sun. p. Tr., June 8.

Rathke, S. E., in Bethlehem Congregation, Evanston, Ill., by Otto F. Arndt, 1. Sun. p. Tr., June 8.

Russert, Martin A., in Bethany Congregation, Wallace, Idaho, by W. F. Georg, 1. Sun. p. Tr., June 8.

Stach, John F., as professor in Concordia College, Fort Wayne, Ind., by Walter Klausing, Quasi. Sun., April 13.

Wolf, Lester A., in Trinity Congregation, Nashville, Ill., by P. F. Harre, 2. Sun. p. Tr., June 15.

TEACHERS

Gutowski, W. A., in Concordia Congregation, Chicago, Ill., by Fred J. Pfotenhauer, 2. Sun. p. Tr., June 15.

Schmiel, Gerhard A., in St. Peter's Congregation, Lebanon, Wis., by William A. Reitz, 3. Sun. p. Tr., June 22.

Conference Meeting

Mixed:

Iowa East, Aug. 12, 13, Trinity, Third Ave. and 14th St. W., Cedar Rapids, Iowa. Meals and lodging to be taken care of by individual. — W. G. Horn.

The Utah Centennial

will attract also Lutheran tourists. They will want to attend Lutheran services. This is the schedule: Murray, Christ Church, 181 E. 48th South; Ogden, St. Paul's, 28th and Quincy; Provo, St. Mark's, 4th N. and 5th W.; Salt Lake City, St. John's, 1030 S. Fifth E., all at 11 A. M.; and also at these mission stations: Logan, 1st N. and 1st E., at 4 P. M. Sundays; Tooele, at Govt. Housing Project at 7:30 P. M. Sundays. — Harold Brauer, Ogden, Utah.

The Centennial Radio Transcription "This Nation Under God,"

offered to the pastors of our Synod for broadcasts on local stations, was enthusiastically received. In order that we may make the most of this very excellent transcription produced under professional direction, we encourage such as have not yet obtained one to do so immediately if radio station time is available. Transcriptions must be obtained from Rev. E. H. Knoernschild, 801 De Mun Ave., St. Louis, Mo. — Synodical Press Committee, Wm. F. Bruening, *Secretary*.

Announcement

Pastor A. C. Dubberstein has been appointed Visitor of the South Circuit in place of Pastor K. S. L. Leimer, who resigned. — Otto Hoyer, *President of the Oklahoma District*.
July 22, 1947

Needed

A newly organized Negro mission in the Chattanooga area is greatly in need of Communion vessels. Anyone willing to donate such a set is kindly requested to communicate with Rev. G. S. Roberts, 49 W. 25th St., Chattanooga 8, Tenn.

Available

Altar and baptismal font to a congregation that has use for them, by Trinity Congregation of Steen, Minn. Write Rev. Martin Hauser, Luverne, Minn.

The Emergency Planning Council

would like to find the descendants of: Karl Johannes Kohfahl. He was born Oct. 22, 1850. He was baptized in the Evangelical Lutheran Church in North Guanz near Hamburg on April 27, 1851. — L. Meyer, 3558 So. Jefferson Ave., St. Louis, Mo.

Attention, All Vacationers to California

Our California-Nevada District sponsors a summer pulpit at Lake Tahoe. Sunday school begins at 10 A. M. and services at 11 A. M. every Sunday morning at the Bijou Theater, beginning July 6 and continuing through Sept. 7. Bijou is located at the south end of Lake Tahoe on Highway 50. — Don Claasen, *Student Pastor*.

Changes of Address

Pastors

Albrecht, M. W., 2002 St. Clair St., Racine, Wis.
Brose, Lambert, 1748A S. 30th St., Milwaukee 4, Wis.
Derwig, George C., 4261A Maffitt St., St. Louis 12, Mo.
Fricke, Harry C., 3744 S. 59th Ave., Cicero 50, Ill.
Gerken, August, R. 2, Ohio City, Ohio
Heimsoth, Arnold E., R. 1, Onarga, Ill.
Herrmann, John E., Western District Office, 3558 S. Jefferson Ave., St. Louis 18, Mo.
Horn, George F., 408 S. Pulaski St., Baltimore 23, Md.
Kespohl, H. H., R. 4, Junction City, Kans.
Lutze, John E., 816 E. First Ave., Box 225, Mitchell, S. Dak.
Meyer, Arthur W., 207 Charles Ave., Hot Springs, S. Dak.
Meyer, Melvin H., Louisville, Nebr.
Michael, W. J., Martinskirken, Martinsvej 4, Copenhagen V, Denmark
Miessler, W. R., 2250 W. 119th Place, Blue Island, Ill.
Neuendorf, W. V., Arenzville, Ill.
Oldsen, G. L., 517 Mission St., Santa Cruz, Calif.
Palechek, Albert G., Clayton Corners, Emery, S. Dak.
Rex, F. W., 6137 N. 24th St., Omaha 11, Nebr.
Riedel, F., Beulah, N. Dak.
Roschke, Francis E., 400 South St., Collinsville, Ill.
Rosenkoetter, R. H., Humboldt, Nebr.
Wentzlaff, Walter, Tavistock, Ont., Can.
Wild, J., Delmont, S. Dak.
Zemke, Walter A., Rapidan, Minn.

Teachers

Bangert, W. F., R. 5, Evansville, Ind.
Eggerding, Martin W., 185 State St., Addison, Ill.
Groth, Rodolph, 2951 Balkey Ave., Dubuque, Iowa
Gutowski, William A., 2814 Barry Ave., Chicago 18, Ill.
Keuer, E. J., 505 E. 15th St., Houston 8, Tex.
Lorenz, M. E., 2642 N. Springfield, Chicago, Ill.
Nitschke, F., Janesville, Minn.
Seibel, Paul, 3271 W. 43d St., Cleveland 9, Ohio
Wunderlich, Fred C., 226 W. Mill St., Staunton, Ill.

THE LUTHERAN WITNESS

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All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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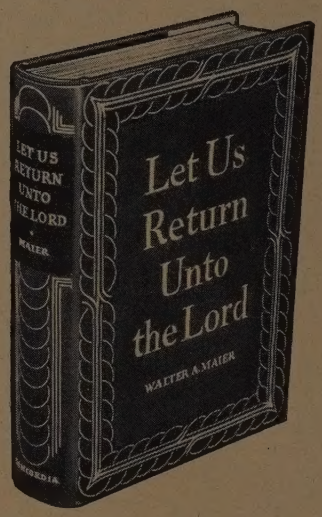
Spirit-Filled Messages That Inspire —And Stir You to Action

Let Us Return Unto the Lord

By Dr. Walter A. Maier



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